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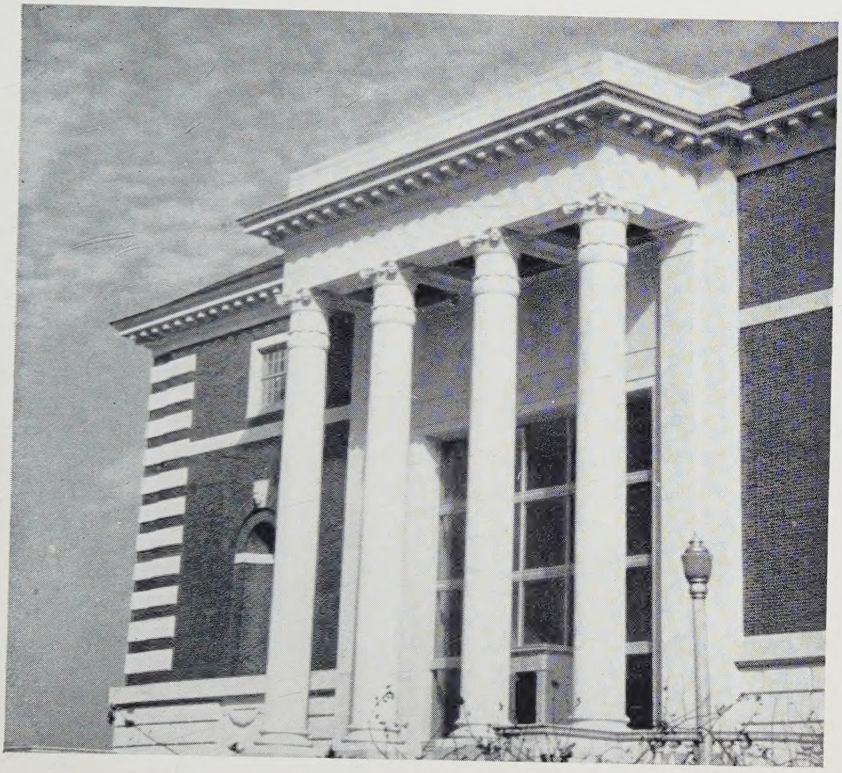
Christian Education Magazine



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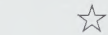
March--April, 1940

THE CHURCH'S MINISTRY TO STUDENTS

In This Number



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SPECIAL DEPARTMENTS

S. M. U.'s NEW LIBRARY

On the front cover of this issue CHRISTIAN EDUCATION MAGAZINE *is glad to present to its readers one of the first pictures to be released of the newly erected Fondren Library at Southern Methodist University. It has been said that the heart of any educational institution is its library. Upon it depends in large measure the effectiveness of the institution. That being true, it is especially fitting that this edifice should be featured in connection with our theme of this number, "The Church's Ministry to Students."*

Christian Education Magazine

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The Scope of Our Theme

Our theme for this number, "The Church's Ministry to Students," suggests a basic consideration in the Church's college program. It stirs us to an appreciation of the student as the central factor in our educational efforts and reminds us that it is the need of the pupil which dictates the law and program of the school.

In its ministry to students the Church is by no means unconcerned about their mental, physical, and social needs; it is rightly seeking to meet these needs and to aid students in developing to the highest degree every worthy potentiality. In this issue of Christian Education Magazine, however, other types of ministry are either omitted entirely or are barely touched upon, while chief emphasis is laid on the distinctive religious ministry of the Church to its students. This ministry, the editors believe, is discussed in the following pages in an exceedingly strong series of related articles.

B. M. M.

The Methodist College: Retrospect and Prospect

The accomplishment of Methodist reunion affords an opportune moment for a profitable though brief appraisal of some of the college efforts of Methodism in the past and for an estimate of what may lie ahead in the church college field. In the South the near-century of separate Methodist existence has witnessed the rise and the passing of hundreds of small academies, seminaries, and so-called colleges. This period also witnessed the founding and development of most of our present group of strong colleges and universities. All told, 777 educational institutions of various types have served the Church during this period. Of this number there now remain three universities, twenty-six four-year colleges, sixteen junior colleges, and three academies, but these forty-eight institutions bring into united Methodism an educational prestige of which the Church may be justly proud. In statistical showing this group of institutions represents financial assets of $117,863,471, serving a student enrolment of 33,316.

Of outstanding importance during this period has been the emergence of the four-year liberal arts college as the chief effort of the Church to meet its educational responsibility. The academy had its day and served well. More recently the junior college has come to its place of useful

service. At the present time the church-related university is emerging into a new prominence. The four-year liberal arts college, however, seems to be the chief cornerstone upon which the Church must rest its case in insisting upon its essential place in the educational field.

During the decade just closing the Church has made remarkable progress toward achieving its avowed goals of "Genuine Colleges, Genuinely Christian," and "Fewer but Stronger Colleges, Strategically Located." Since the beginning of the decade, twenty-three institutions have ceased to exist as separate entities, but their contributions happily have not been lost. Their values have been merged into the educational stream represented by the much stronger group of forty-eight institutions which remain.

By way of *Prospect,* our chief concern now is to give proper interpretation to what Methodism's educational past means for its college program in the future. In this matter St. Paul's exhortation is to the point: "Whereunto we have already attained let us walk by the same rule." The review of our aims and an inventory of our record tell us what has and will stand the test of time. With a high sense of mission we are coming into united Methodism with a field nation-wide in scope, with 137 educational institutions representing assets of over $300,000,000, and with an impressive enrolment of nearly 100,000 students. But the future also presents some difficult and unsolved problems which for lack of space can only be cited here, but which should be faced resolutely and without delay. Some of these are as follows:

1. To meet rapidly expanding demands the Church must find or open the way to finding greatly increased financial resources for its stronger colleges.

2. Failing in this, it must of necessity face the alternative of attempting to combine some of its weaker institutions in apparently over-colleged areas into fewer but stronger units.

3. Since the church college is a service institution both to the Church and to society in general, what part of its support should come from the Church and what from the general public or other sources?

4. Likewise, the extent to which the Church should wisely go in exercising ownership and control over its colleges is a question needing serious consideration.

5. Finally, since the Church has a responsibility to serve all Methodist students wherever found, the question of adequately supporting its own institutions and at the same time providing adequate religious leadership for its students not in Methodist colleges merits urgent and careful attention.

W. M. A.

The Church's Ministry to Students through College-Local Church Co-operation

PAUL QUILLIAN *

(A paper read at the National Methodist Educational Meeting, Philadelphia, Pa., January 9, 1940.)

The religious life of any student on any given college campus is to a large degree predetermined by the quality of religious training received in his home and local church. If we want to improve the quality of spiritual devotion among students, we pastors, parents, and local church leaders will have to share in the task. We have no right to call the attention of college administrators to the "mote" in their eyes, until first we have removed the "beam" from our own eyes.

College-Local Church co-operation has already done much to improve the spiritual life of college students on many campuses. It can do more. Let us see how we in the local church can help.

First, we can help by improving the quality of religious training our homes and local churches are providing for children who will one day be college students. It is our business in the local church to help parents become better teachers of religion in the home. College-Local Church co-operation is fostered in many churches by special courses for parents in the Sunday school. Many adult classes are devoting one quarter's lessons each year to parent training. Well-planned programs for Young Adult Departments and young people's classes always include a course on "Building a Christian Home." The Standard Training Schools that are held annually in nearly every district throughout Methodism often include in the courses offered a study of Christian parenthood.

The lesson materials and the books studied in these courses are in many cases prepared by our college teachers. Faculty members of nearby colleges serve as teachers of such courses in many Sunday Schools and Training Schools. It is possible to greatly increase this type of co-operation with beneficial results.

Sad misunderstanding concerning religious ideas is avoided between parents and children in later years, when the parent's religious life continues to grow and keep abreast of current religious thought. Many heartaches concerning "my child's loss of religious faith while in college" can be prevented. We in the local church need to take care that the religious ideology of parents and children is not a type that equates credulity with faith, ignorance with piety, and emotionalism with spirituality. Our loyalty as Christians should be attached to a living Christ and not to a dead form of words

* Pastor, First Methodist Church, Houston, Tex.

about Him. A change in vocabulary or a shift in the pattern of phrases called theology does not always denote a disloyalty to essential religious truth. It may indicate life not death of faith. We often "keep the faith" by keeping it "fresh" in statement and in action.

To this end many pastors are re-examining their responsibility for the type of teaching done in our Sunday schools. Some pastors are regularly teaching the Sunday school teachers who deal directly with the religious thought life of growing minds. Other pastors are doing much direct teaching of children during weekday classes as well as on Sundays. Whatever a child "learns" of religion in his home and local church should not have to be "unlearned" later in life. Childhood's knowledge grows, develops, enlarges in every field. His mature religious faith should be a "development of" not a "break with" his faith of childhood.

Here again is an ever enlarging field for co-operation between college and local church. The colleges and seminaries are preparing our young preachers so that they can do more effective work as Christian teachers and preachers. Through their extension departments, correspondence courses, pastors' schools, ministers' weeks, and lending libraries, our colleges are helping all our preachers, old and young, to be more effective ministers for Christ. As this work continues through the years the misunderstandings between "old-fogey ideas" and "new-fangled notions" will disappear. When this time of rapprochment arrives, college and local church co-operation will have removed another serious enemy of the student's religious life—namely, "the sudden transition."

Second, we pastors, parents, and local church leaders can improve our contacts with our young people while they are away on a college campus. Many churches have a student committee through whom the pastor works in meeting this responsibility.

This student committee encourages the young people of the congregation to attend college; assists them to secure adequate information so that they may wisely choose their college; in many cases helps them to find local assistance in financing their expenses at college; provides a banquet or a party in the fall for those who soon will be leaving for college; assists the pastor to prepare for a Student Recognition service at the congregational worship hour that the students may leave with a happy memory of their church's love and interest; writes to the pastor of the campus church and to student religious leaders on the campus telling them about the young people from their church who will soon be with them; keeps in monthly and sometimes weekly contact with these young people through letters, church bulletins, boxes, etc.; welcomes them home at Christmas and Easter vacation time; prepares a party or reception for them when they return in the summer and plans summer activities that keep them knitted into the very fabric of the life of their local church.

When we in the local church do our part to maintain church interest and devotion on the part of our students, our losses will be changed into loyalties. If we care enough, the work involved will be a joy.

Student deputations can be arranged. Colleges are eager to send teams of students to local churches. Glee clubs, orchestras, singers, readers, and evangelistic teams are constantly visiting someone's town and church. Why not yours and mine?

College presidents and faculty members are available to speak to church services and fellowship dinners and to give special addresses. Why should not our people have the opportunity to know them and love them?

College and Local Church co-operation is built on mutual trust and understanding. We can promote this through the activities of alert student committees.

Third, we can help by providing more adequate financial resources for our church-related colleges and for our Wesley Foundations on state college campuses. Our church-related college presidents and Wesley Foundation directors are more deeply concerned about the spiritual life of the students in their care than they are about any other quality. They are seriously handicapped in their efforts to translate this concern into activity by lack of funds. They see many ways in which their program of religious activities on the campus can be improved, but it takes money they do not have.

College and Local Church co-operation involves a sense of responsibility on the part of us, who are pastors, parents, and local church leaders, for the adequate financial support of our educational institutions. No need to bewail the fact that many colleges that once were church-related are now independent institutions. In almost every case the Church cut them off by refusing to finance them adequately and they turned to other sources of support.

We need our colleges but to keep them we must realize that they need us, and then respond. This financial support will and should continue to come from people of large means. It should also come from people of small means.

Support from many small givers will help both the college and the givers. Many small gifts make a large sum quickly. Giving even a small amount awakens interest and loyalty toward the college to which the gift is directed.

Look how quickly small gifts can total a sum that would help any college or Wesley Foundation.

50 gifts of	$10.00	per month—	$ 6,000 per year
100 gifts of	5.00	per month—	6,000 per year
200 gifts of	2.50	per month—	6,000 per year
500 gifts of	1.00	per month—	6,000 per year
Total			$24,000 per year

Twenty-four thousand dollars is the interest on six hundred thousand dollars at 4 per cent. We need to pay as well as pray that our college students may be better cared for religiously.

Through our Annual Conference Boards of Christian Education and through our Local Church Boards of Christian Education in our now united Methodism, we have a glorious opportunity to improve College-Local Church co-operation. I know I speak the sentiment of thousands of pastors, parents, and local church leaders when I say, "We pledge to you, our college and Wesley Foundation officials, a more wholehearted support than ever before."

Seventeen per cent of college graduates are less efficient after graduation than before they entered a college or university.—*Dr. John Kirkland Clark,* at National Phi Beta Kappa meeting, Atlanta, 1937.

* * *

New ways must be found, however, for increasing this Church support if the outcome is to be very reassuring. General benevolent giving for colleges seems to be pegged at about a fixed level.—*Proceedings, M. E. Educational Assn.,* December, 1938.

The Church's Ministry to Students through the Methodist Student Movement

ETHELENE SAMPLEY*

Is the Church really serving the Methodist students on the college campus? Is the Methodist Student Movement a force that is helping students find themselves and their place in the building of a better world? Or is this just an unrealized objective of the Church?

The goal for which an organization or movement is striving may be determined by the objectives set up, but how well these objectives are being reached can be determined only by the results obtained. So the objectives of the Church's ministry through the Methodist Student Movement can be easily found in reading the literature of the Church *but* the pertinent question is how well are these objectives being realized in the lives of students on the campus? The Methodist Student Movement is the program of the Church on the campus and as such it seeks to meet the needs of the student and to help him adjust himself to his own campus community and fit himself, through a variety of experiences, to take his place in the larger community of life. While it is basically a part of the Church, it must be integrated into the general life on the campus if it is to meet the religious needs of the students.

The basic need of the student today seems to be the need for stability. Stability is gained by having something to which one can give oneself that is big enough to challenge one's highest living. Does the Methodist Student Movement bring this challenge to the students on Church and State college campuses? One student on a State campus says: "The Wesley Foundation (Methodist Student Movement) has given me something to live for. It has been a decidedly steadying influence, the one thing that gives me a feeling that the world does make sense." Another states, "It gives me a concrete basis for Christianity —something to grasp, something real and alive—it makes me desire and strive for a positive and active religion rather than a passive one." Still another says, "Life is full of question marks, but many of these have been erased for me by the Wesley Foundation."

But, you question, is this a mere loyalty to a campus organization, or will it carry over into the larger phases of life—does it mean allegiance to God and Christian ideals? Three students have recently answered:

"The work of the Methodist Student Movement means more to me than anything else on the campus. It is a place to do work that will mean something to someone else as well as to me, and the development and influence of this experience will guide me more after college than any other organization here. Its activities present a goal instead of just

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something to do every day that will all be over when I graduate."

"First of all, the work of the Methodist Student Movement is the work of the Church; it is the work of Christ. Every phase of church life is renewed and energized through growing knowledge, better understanding, closer fellowship, and deeper spirituality. I have gotten all these from the Methodist Student Movement at work on our campus."

"It is a well-rounded organization that has influenced my living and thinking while I have been in college, bringing me a new conception of the value and influence of church work and its relation to people."

Did you ever feel like you were the only person in the world supporting a cause or who didn't think the world was all right as it was? Do you recall that feeling of aloneness? The fellowship provided by the Methodist Student Movement on the campus is one of its greater contributions to student life. A girl says: "It has meant particularly much to me because of the chances I have had to make new friends—friends who hold only the highest ideals and attitudes toward life." Another says: "It means the most wonderful fellowship—it is work, fun, education, and everything that stands for the highest and most sincere type of living." Still another student evaluates it in this way: "It has shown God to me more clearly than I had ever seen him through music, poetry, beauty, and most of all through personalities. This force . . . . has awakened something within me."

There is always the danger of becoming exclusive, maybe even snobbish and self-centered, when a group of students on a campus are interested and working at the same thing. The Methodist Student Movement reaches out beyond the boundaries of a campus and brings together all the Methodist students within the State. The State Student Conference offers broader contacts in every way—not only in rich fellowship—but there are sermons and discussions (official and unofficial—the unofficial are always best if you are fortunate enough as a leader to get in undiscovered), addresses by nationally known leaders of youth, workshop periods, worship services that help to deepen the experience, and sometimes in some Conferences there are thrilling new experiences that change attitudes toward some phase of life. The State Student Conference, like the campus work, is an organization for students, with student officers and committees. The Church through this broader area has an opportunity to use its finest materials and its best trained adult leadership in an enriched ministry to students.

Last June the Methodist Student Movement advanced into an even larger area by having a National Methodist Student Conference. This experience was so rich and offered such possibilities for an even greater ministry for the Church that plans are being made for further advancement in this field.

The ministry of the Church through the Methodist Student Movement differs only in local organizational set-up on the church school campus and in the State or tax-supported college. The movement on the church college campus is called "The Christian Student Movement" and on the State campus "The Wesley Foundation." The organization on either campus is for students, with a student council and with student committees. The adult leader in each situation has a real opportunity to

serve both students and the Church through counseling and guidance and by using every resource of trained leadership. The Student Council, however, is the heart of the Methodist Student Movement and one of the richest ministries of the Church is in training these young people in leadership. Through the Council the program of the Church is given expression through varied activities, such as: worship, Christian social action, religious drama, discussion groups, deputation groups, and friendly hours.

The Methodist Church, if she is wise, will strive increasingly to provide adequate religious education for her "leaders-in-training." We have called to witness a few of these young potential leaders of the Church. They have given testimony of the ministry of the Church through the Methodist Student Movement. Evidence points to the fact that these represent only a few of the thousands of young people The Methodist Church is serving. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight (of indifference) and the sin (of inadequate support) which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12: 1.

Engineering at Duke University

Pursuant to a resolution of authorization adopted by the June, 1939, meeting of the Board of Trustees, the Division of Engineering of Duke University was reorganized and is now operating for the first time as the College of Engineering of Duke University. W. H. Hall, Professor of Civil Engineering, who formerly was Chairman of the Division of Engineering, has been named Dean of Engineering.

The College of Engineering is the third undergraduate college of the University, the other two being Trinity College for men and the Woman's College, and is the result of a plan of expansion and reorganization that has been going on for a number of years. It occupies its own independent quadrangle on the East Campus. Three curricula in engineering—civil, electrical, and mechanical—are offered, with the laboratories of the three departments housed in separate buildings.

Work in engineering was first started in 1887, when formal courses in civil and mining engineering leading to the Bachelor of Science degree were offered. These courses were discontinued in 1893, to be picked up again in 1903. Since then uninterrupted and continuously expanding instruction has been given. For the past ten years engineering has been administered under the Division of Engineering of Trinity College. The enrollment of the College of Engineering is limited to a total of 250 students carefully chosen from well-prepared applicants. At the present time twelve per cent of all the undergraduate men at Duke University are studying engineering.

The instructional staff of thirteen full-time men is assisted by the departments of physics, chemistry, mathematics, economics, English, etc. Classroom instruction is supplemented by work in modern, well-equipped laboratories, with all sections limited in size so that the maximum of useful instruction may be given. The three curricula in engineering are up-to-date, rigorous, and well integrated, and have been accredited by national accrediting agencies.

The Church's Ministry to Students Through Its Program of Ministerial Training

Robert W. Goodloe*

Steps Through Which One Passes Normally into the Ministry

At some point in the life of each Christian the religious experience has its beginning. Different from our recent emphasis upon individualism surely some came to know the Lord as did Samuel, concerning whom in infancy his mother Hannah spoke: "For this child I prayed; and the Lord hath given me my petition which I asked of him; therefore also have I lent him to the Lord; as long as he liveth he shall be lent to the Lord." For others this entry into fellowship with the Almighty may be as that of Matthew: "And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom; and he said unto him, Follow me. And he left all, rose up, and followed him." Still a third type is that of Peter, who, having forsaken his nets to serve the Lord, turned back, denied his Master, followed afar off, had need for the vision of a sheet let down from heaven, and for the meeting of Gentiles in the house of Cornelius, before his might be the faith of martyrs. Essential in each of these, as in every real Christian, there must be a genuine love of God and a definite choice of that which is good. Before any program of ministerial training may become effective, this experience of fellowship with the Eternal must be present.

From among this numberless host who have washed their robes in the blood of the Lamb are called out those especially qualified for service as ministers. "Have they gifts; have they grace?" queried Mr. Wesley of those who believed themselves called of God to labor as preachers among the Methodists. And, when they had served for a while as probationers, he asked, further, "Have they fruits?"

In the days of Isaiah this call of Jehovah is described as: "Whom shall I send, and who will go for us?" Dr. George Adam Smith interprets these words as the plea of the Almighty for helpers; and the man who is able really to hear and understand them thereby gives evidence of capacity for religious leadership. For priesthood in the Catholic Church qualification is bestowed in the act of ordination, it being believed that through the hands of the Bishop supernatural power is actually bestowed upon the recipient. Among the saintliest martyrs and ministers of all ages have been some thus ushered into the sacred office.

Characteristic of American Meth-

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odists, particularly of the nineteenth century, was the directly individual Call. "As I knelt there in the woods," writes one of this group, "the voice of the Lord sounded in my ears as plainly as though he had been standing by my side." And, sixty years later, this same Methodist minister could write: "Although many have been the hardships and toils, had I my life to live over, I would choose this in preference to any earthly throne." Like his effective servant, Saint Paul, the Lord is "all things to all men" if thereby some men may become "good soldiers of Jesus Christ."

Ministerial Training

In a day when practically every child attends public school, and when so large a proportion finally graduate from high school and college, great numbers of those called to preach are to be found possessed already of such instruction. What steps further may be expected of them, in order to assure their fitness for leadership in the Church?

That question has been asked in every generation, apparently, and the answer has varied as have the conditions of the people being served. Sixty years before John Wesley was born, the Rev. John Harvard gave his substance for the founding of a college in New England that there might be raised up there continually a "pious and learned ministry." Throughout the colonial period, Congregational, Presbyterian, and Episcopal churches held a collegiate education as requisite to the ministry.

But following the American Revolution, in the extension of the population over the wide western and southern areas, emphasis upon a college trained ministry was relaxed. The people themselves, under pioneer conditions, had little of education. Schools and colleges were scarce; generations came on knowing little of the educational traditions of their fathers. Children were born and grew to manhood, in surprising numbers, never seeing a preacher or hearing a sermon. It was under such demand for preachers that Episcopalians in practice modified former rigid educational standards, that Cumberlands withdrew from their regular Presbyterian fold, organizing a new Church, and that our Methodist fathers placed in the *Discipline* the instruction that if there is not time enough for the minister to follow the instruction of Mr. Wesley, spending his five hours a day in study, and at the same time meet the other needs of his people, he should leave off the study.

But by the middle of the nineteenth century the free public school system had been established throughout the country; colleges were within reach of almost everyone who really wanted to attend; so that the level of general education rose perceptibly. Methodism responded in proportion. First came Wesleyan University in Connecticut, then Randolph-Macon in Virginia. The earliest seminary for the graduate professional training of ministers seems to have been that of the Congregationalists: Andover, in 1808. Presbyterians brought forward Princeton within a few years; and the Methodists founded Boston and Garrett in 1839 and in the fifties, respectively. Vanderbilt University, with its School of Religion, was in operation about 1875, while Emory and Southern Methodist University opened their doors not until past 1910.

Purpose of Ministerial Training

What is the Church trying to do for these young men who, loving the Lord with all their soul, mind, and strength, have heard his call to be ministers to the people? First of all, it has endeavored, through its Conference Courses of Study, to do for those without literary qualifications what a collegiate course would have accomplished. An examination of the books listed in this Course over the major portion of the practically one hundred years of its history makes this point clear. In other words, for those periods preceding our past generation, had men seeking admission come with collegiate training, almost certainly there would have been no Courses of Study.

But a new sense of need has come to the attention of the Church within the memory of our more mature leaders. Just as among responsible men in such work as Law and Medicine there was formed the conviction that there should be schools, above the colleges, for professional equipment of those concerned, so also in such religious bodies as Presbyterians, Congregationalists, and Episcopalians arose a demand for "theological" education for preachers. Witness then, in such denominations, the addition of what is generally called a seminary course for preachers. At the present time, among Methodists, the Courses of Study attempts to provide this "seminary" equipment for those joining the Conference.

Another advance, not yet taken by other denominations, was enterprised by the Methodist Episcopal Church, South, six years ago, in the form of study assignments for four years, required of those who have completed a regular seminary course. This additional training attempts to direct careful investigation in certain areas not covered thoroughly by previous studies.

In all this work the Church has endeavored to keep foremost the personal development of the man who is to minister to people in the realm of religion. It has remembered the advice of Dr. H. S. Coffin that although the preacher should meet intelligently all the duties normal to a citizen, he should so conduct himself as never to be thought of first of all as anything other than a minister.

Further, in all its training requirements for ministers, the Church has assumed that character is an achievement, not simply a gift. Conversion in either the young child or the adult is, as Mr. Wesley explained: the door into the house of a religious experience; his occupancy of that house depends upon his growth in his knowledge of God and fellowship with his brethren. Surely this ideal has determined not only the existence of a course for ministerial training but also the content of that study. Hence, as early American Congregationalists would say, the minister is not to be in any essential sense different from his fellows, yet a more widely read and equipped man. It is, even today, in our educational requirements, as the Arab tradition declared: He who would be our leader must eat the same food that we eat and wear the same clothes that we wear, but he must be a better man than we are. The training best suited to produce that quality in our preachers for the future should be provided by the coming General Conference and the new Commission on Courses of Study.

"When education is evangelical, it is successful; when evangelization is educational it is permanent."—*The Church School Journal.*

The Church's Ministry to Students Through Training in Churchmanship

Harold A. Ehrensperger*

Churchmanship threatens to become a lost art of the present generation which is steeped in a fear of institutions and in the skepticism that grows from the unhealthy past that has so often attached itself to the historical church. Yet never so much as now has the young person, and particularly the student, been more conscious of his responsibility toward the institution and more aware of the fact that what it becomes will be largely due to his concern for its present welfare and its future effectiveness. The student must be brought to feel that what the Church is depends upon what he is as a Christian, and that he is in a very real way the life stuff of the Church. He must feel sure that the responsibility for its future is largely his, and that even as a young person he can assume leadership and to some extent control programs and procedures. He must know the effectiveness of the Church is not a matter of control by any age group, but he must be certain that its genius is its coverage of the long span of life from childhood to the grave. As his intelligence, understanding, and experience grow, he must feel a sense of belonging to the government and organization of Christianity in its institutional expression.

What Is the Church?

The Christian student recognizes the Church as the body of Christ, becoming effective in life as it concerns itself with man's spiritual growth in his relationship to God and to his fellow-man. The Church is the medium through which that relationship and growth can find a font of refreshment and a means of enrichment. It is an institution which is concerned with man's total life, his needs and capacities, his business and leisure, so that the whole man can be directed toward the Christian goal, "the blessed community," the Kingdom of God.

In a very real sense, then, the Church represents the organization of the brotherhood into which man gives allegiance for the effective carrying out of the way of life laid down by Jesus. It is the institution which represents the community of souls striving for life that is purposeful, noble, and good. It must be the progressive organization representing something ultimate in the world, growing in its meaning and values as men grow, yet an institution which is larger and more meaningful than the individual man, and which survives through the ages because of the deathless way of life it represents.

The Church must also be considered as a historical thing, as something which is built on a great and hallowed past, standing through the present and pointing toward the fu-

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ture—a continuing thing, giving continuity to ideas and concepts through the ages.

The Student's Relation to the Church

The Student Department of the Board of Education feels very sure that its business is to relate the student to this Church, and give him a sense of belonging and a feeling of responsibility while he is in college, so that in this preparatory, habit-forming period he is moving into and not away from the Church. Toward this purpose, the student center with its relation to the resident church of the campus, is the heart of the student religious life. The local student church becomes the natural substitute for the home church from which the student has come and to which he must return if the Church is to have the enlightened educated leadership for the future. His religious life on the campus may be spurred on by the efficiently run student Christian organization, yet in a way his allegiance to this alone segregates him from the ongoing process of church life and oftentimes alienates him from the continuing organizational life. He must feel a sense of belonging to the Church before, during, and after his concentrated educational experience. He must have a sense that he can belong and that it is his duty to assume responsibility for the growth of the Church through his leadership. He must believe in it sufficiently to want to change it. The Church's failure to be an effective medium must be his responsibility—to change it and better it he must feel is his privilege.

He must respect the Church as one of the only institutions in the modern world representing all the constructive forces for man's betterment, setting in motion a program that makes this representation something more than ideology and wishful thinking. He must respect the Church as an independent institution that bows to no secular authority in its allegiance to God, but which co-operates with all the forces of government and men that propose and also live a life in conformity to man's best and highest achievement.

What Can Be Done About It?

In the beginning of this article we referred to churchmanship as a vanishing art. Whether it is lost will depend somewhat upon what is being done now. Churchmanship, like all other arts, grows by the accumulated tradition that is built up about it as well as by the challenging example that it has in its present and contemporaneous expression. The student sees the Church in action. If the Church he sees attracts him, if it seems alive, if its leadership seems efficient and consecrated, he will be eager to throw his forces into it. The problem, therefore, becomes still more critical, for the Church on the campus is to the student the example which he sees. Too much emphasis cannot be put, therefore, on the necessity for making the college church an exemplary church. Its leadership should be the highest possible quality. Its program should be effective and challenging. The "blessed community" which it is building should be one into which the student wishes to enter, one, in fact, in which he feels he cannot possibly fail to enter. In every way the Student Department seeks to promote this kind of a program knowing that churchmanship for the young person will grow when the type he sees around him is such that he wishes to become identified with it.

Churchmanship is also being

stimulated by courses in leadership training schools, in institutes, in courses under the leadership of the Wesley Foundation in the history of the Church, in its values to society and in the fundamental concepts of Christianity that are carried out through the instrument of the Church. These courses are inciting forces toward a more intelligent leadership and a greater following for the future. As they increase in number and effectiveness, they guarantee a type of loyalty to the Church that will be at once intelligent and greatly consecrated. There must be no attempt to gloss over the faults of the Church, the weakness of its organization or its failures. If as a light it has failed the student must be stimulated to rekindle the flame and relight the torch. Only as he sees the importance of the Church and its effectiveness in its working program will he be stimulated to do this.

The student must come to see that the Church is the place where an environment is created for men to "act out their dreams instead of dreaming of their actions," as a place where God's dream can come true. He must feel a sense of belonging, a loyalty, and a responsibility that will send him back into his home community certain that in the organized brotherhood of Christians the Kingdom of God among men may have the possibility of coming alive.

Toward these challenging goals, the Student Department seeks to awaken the student and to give him the need and the desire to ally himself to the institution established by Christ for the brotherhood of man unified by the fatherhood of God.

Methodist Colleges Given High Rating in Pre-Medical Training

A report recently released by the Association of American Medical Colleges reveals that Lambuth College, Jackson, Tenn., and High Point College, High Point, N. C., a school of the former Methodist Protestant Church, rank first and second, respectively, in the entire southeastern area of the United States in the percentages of their students successfully completing the first year medical course in the medical schools of the country during the period 1930-1938, inclusive.

The report includes colleges and universities which had ten or more students in the freshman classes of the medical schools of the United States during the nine-year period. Four hundred ninety-one colleges and universities were included in the report. Of these, sixty-one are in the southeastern area, embracing Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina, and Tennessee.

Courses on Co-operation

Forty-seven of the forty-eight state agricultural colleges and universities are teaching courses in co-operative marketing and purchasing to a total estimated enrolment of nearly 9,000, according to F. F. Hill, governor of the Farm Credit Administration.

"The first classes for the study of agricultural co-operation were organized by state colleges more than twenty years ago. Today such courses are standard in virtually all state agricultural colleges. The men who teach them are taking a leading part in helping the farmer do a better job of marketing and purchasing through sound co-operative organization."—From *The Co-operative Consumer,* October 18, 1939.

The Church's Ministry to Students Through a Program of Counseling

ROLLO MAY*

Counseling is aiding personalities to release their power. The counselor seeks to help individuals with problems to rise to the normal level of happy, effective living; but just as importantly the counselor's purpose is to aid so-called "normal" individuals to rise above normality —to tap the deep potentialities in themselves, to become *creative* personalities.

Why do people have personality problems? Because they fail to grow as nature and God require. A personality difficulty is a sign of dynamic within the self—something is happening, some tension exists which is not being constructively expressed, and the mere fact that the person has a problem is a sign that he has possibilities. Animals do not have psychological difficulties in the same sense as human beings. For human personality is an infinitely creative affair, and our difficulties are much more than mere blockages in the paths, such as would give the animal trouble. To be healthy the individual must be continually growing, moving on, taking advantage of his possibilities, becoming every week more of a person, expressing his creative powers, loving and thinking and exploring. Not to do this—to stagnate—is the worst possible sin from nature's point of view, and perhaps from God's also. "Your point of tension is your point of growth," E. Stanley Jones used to say, and certainly from the psychological point of view the most serious problem of all is to have no problems, to be without tension and therefore without the possibility of growth.

As counselors, in church or in school, we seek to help the individual transfer this conflict within himself from the destructive to the constructive level. We aid him to relax the needless tension about his own social failure, or his vocational inferiority, or his unhappy home environment, and to turn this tension into a dynamic for successfully confronting his problems. He uses his problems as anvils upon which to hammer out something of value.

More specifically, personality problems arise from the fact that the individual is not able to affirm himself, his fellow-men, or the universe. The kind of person who is always self-depreciative, who is sure he is worth nothing, and so takes a long time to tell us that, is the simplest illustration of the first inability to affirm.

The usual expression of this is the continual fighting of one's self which is so common among neurotic persons. The student who forces himself to study engineering although he hates it, and browbeats himself because he flunks, is caught

* Pastor, First Congregational Church, Verona, New Jersey; author, *The Art of Counseling*—Cokesbury, 1939.

in the vicious circle of the one who cannot affirm himself. Such persons struggle like fish caught in a net; the more they struggle the more firmly they become caught.

The young woman who can never trust men, who believes all males to be rascals, illustrates the inability to affirm one's fellows. Such persons often set up barriers around themselves like fortresses, going through life seeking, quite unconsciously in many cases, to isolate themselves more and more from their fellow-men. Consequently, because of unconscious mechanisms which we cannot explain here, they feel embarrassed in social groups, cannot say the right thing, and develop what they term an "inferiority feeling."

Inability to affirm the universe is another aspect of personality difficulties, an aspect which is so subtle that it often appears to be quite "normal." The person who adopts a cynical attitude toward life, who insists living is "not worth the candle," and who can argue at great length to prove that it would be better if we were all to live as animals, is retrogressing in his development, and personality unhealthiness is not far ahead.

It could be said that these inabilities to affirm one's self, one's fellow-men and one's universe are simply various aspects of one condition. This condition of personality illness expresses itself in worry, fears, anxieties, and may eventually result in the neurotic ailments which spring out at any part of the physical organism.

The counselor seeks to help the individual affirm himself, and thus to affirm his fellow-men, and it is assumed as a consequence, therefore, to affirm his universe. This is what is popularly known as "finding one's self." The soundness of this approach is attested by the multitude of maxims one finds in popular psychological books on overcoming fears by rational understanding, on making friends, "growing up," losing one's self in one's job, and so forth. We should all agree on the usefulness of these maxims. But I wish to point out that our mistake is in stopping with the finding of one's self. Most popular writing on psychology and counseling makes the mistake of assuming that unification with one's self is the ultimate. This, in religion and psychology as well as most other areas, is an expression of the chief error of our twentieth-century culture—namely, the making of the individual self the ultimate criterion.

Finding one's self cannot be the simple answer because the self is never of one piece. To discover one's self is to find a self in contradiction, and by the very nature of personality a final unity cannot be obtained. The popular psychologies, linked, incidentally, with much popular religion, which assume that the goal of personality development is a completely unified self living peacefully in a Garden of Eden, exhibit a lack of understanding of the nature of personality. St. Paul is much more profound when he observes, "The good that I would I do not, and the evil that I would not, that I practice." And in that revealing sentence he is describing normal, creative personality as well as the more neurotic types. When we send the counselee out with the idea that he can overcome all his difficulties, merely by following certain rational advice we have given him, we do him the injustice of belittling his personality and the disservice of setting him on a fruitless utopian quest.

At this point Dr. Alfred Adler has given us much help in his con-

cept of the "courage of imperfection." The healthy individual must be willing to affirm his imperfections. This does not mean acquiescing to them, but it means accepting the fact that he will always be imperfect. Anger is evil, to be sure, from the points of view of both religion and psychotherapy, and the counselee who assumes that to be "normal" is to feel no anger will probably fall into the habit of suppressing all hostility as it arises within him. Far from leading him by one jump into the Eden of unified personality, this will probably result in his feeling resentment and camouflaged hostility, which may in turn express itself in anxiety and depression. Anger, though relatively near the surface in most of us, is an emotional power which may be turned to constructive uses, and the Church's program of counseling seeks in so far as may be possible to aid students in thus redirecting and utilizing this elemental force. There will always remain, however, a quality of destructive evil in it which is part of the imperfection of being human. Every human activity has its element of evil as well as its element of good, and to attempt to close our eyes to the former is not healthy psychologically.

In fact, human personality can be defined as that expression of the life process which is impregnated by perfection but always works in imperfection. The former is exemplified in ideals, goals, rational concepts, aesthetic appreciations, and is defined religiously as the stamp of the "image of God" on human personality; the latter has to do with our emotions which are never completely tractable and our ego-centric tendencies of will which cause us always to distort the ideal to fit ourselves.

This means that in order to have the courage of imperfection, the individual must *affirm a perfection outside himself*. The human personality is bound to assume some perfection—some absolute, if the term is more understandable, which serves as a criterion for his judgments. If he does not assume this outside himself, he will perforce make himself the absolute—*his* understanding will be the final criterion of truth, and what he cannot comprehend he will assume is untrue. Or *his* romantic inclinations will be the criterion of what is right in love; because he wants something, it will be right that he have it. This making of one's self the final criterion has a familiar ring, for it is the central characteristic of the liberal culture of the last two decades. It is a form of self-worship. Thus we defined God as what *we* considered worthful and consequently we moved in our American post-war culture toward a humanism which finally frankly admitted that it needed no god outside the human realm.

But such self-worship is the essence of personality ill-health. Ibsen has the superintendent of the Mental Asylum in Peer Gynt rightly say, "It's here that men are most themselves—themselves and nothing but themselves—sailing with outspread sails of self. Each shuts himself in a cask of self, the cask stopped with a bung of self and seasoned in a well of self." For mental illness is accentuated egocentricity, the individual having become so absorbed in himself that he cannot make his contacts and his creative expression in the outside world.

There is no way of freeing one's self of this making of the self ultimate short of religious categories. The function of Christ is to give us a perfection outside ourselves

which relieves us of the necessity of making ourselves the ultimate perfection. He who does not have a Christ will automatically be assuming himself to be Christ, and this religious heresy is at the same time the essence of mental unhealthiness. God, psychologically speaking, is the postulate we make of absolutes outside ourselves—absolutes of truth and goodness—which gives us the blessed relief of being able to admit our own imperfection. The fact that God gives us commandments is most fortunate for our personality health, for such commandments furnish us a wall against which to act and react, and it is indeed a sign of immaturity in personality when the individual assumes that he can "write his own ten commandments."

This is, in the paradoxical phrase, the "good news of sin." "The good news of Christianity," wrote Chesterton, "can be said to be the good news of sin." When dealing with personality difficulties this truth comes to a new light. This neurotic individual is mentally ill because he is unable to bring into creative flux his urgings toward perfection with the necessary imperfection of all human material; he seeks, then, either to be perfect, or to relax completely into animal retrogression. The escape from this "either-or" is in the Christian doctrine of sin—the frank admission of his own imperfections along with the acceptance of the continual demands of God's absolute commands, and the ability to bear this tension through the answer to win which comes in the corollary idea of grace.

Adequate personal counseling is, then, always religious counseling and therefore it is a responsibility of the Church and of its program of higher education. The individual must have a Christ, a God; and an ability creatively to affirm his own imperfections. The secular psychologist finds it impossible to furnish his counselees with these necessary helps. Hence we are observing in our day a wider and wider acceptance of the necessary connection between sound religion and effective psychotherapy.

A concluding caution is necessary. The minister, teacher, or other religious counselor must not make the individual's religious decisions for him. It is one thing to point out that the counselee's own perplexities show his need to assume a Christ—which is quite legitimate; and it is another to explain to him the kind of Christ he must affirm, and to affirm it for him—which is not counseling at all. This latter may lead to securing a religious decision, such as in conversion, and may be very valuable if rightly achieved, but it results from much more projection of one person's personality upon the other than we are willing to grant in counseling.

The counselor proceeds more humbly. He realizes that God works through "deep calling unto deep," and so he contents himself with helping the counselee see how his own suffering experience cries out to him of his need for a God and a Christ.

Included in the comprehensive program of an interdenominational religious service group at Wofford College (Spartanburg, S. C.) are activities in such areas as worship, deputations, radio, publicity, and music. It is reported that two radio programs per week are conducted by the group and that during last year members preached 146 sermons, taught 326 Sunday school classes, participated in 38 deputations and either conducted or aided in ninety-three radio programs.

A New Venture: Student Leadership Training Conferences

Harvey C. Brown

Impelled by a conviction that one of the greatest needs in the fields of student work is the training of a more adequate campus and church leadership, the Department of Student Work began making plans sometime ago for regional Student Leadership Training Conferences in the summer of 1940. The Berea Conference, on a national scale, is the only precedent we have in our Church for a Leadership Training Conference for students only. That experiment, however, proved a need for the continuation of leadership training on a jurisdictional or regional basis.

The following Conferences have been planned: June 10-15, Lake Junaluska, North Carolina; June 17-22, Battle Ground, LaFayette, Indiana; June 24-29, Baker University, Baldwin, Kansas. The fourth Conference is being planned for California. Details of this Conference will be announced at an early date.

Those invited to share these experiences are: cabinet or council members from each campus; Wesley Foundation directors, directors of Religious Life and other designated counselors; and others who have responsibility for religious work among Methodist students.

A program is being planned which is designed to meet the needs of varied interests represented on a typical college campus. There will be Commissions studying Worship, Youth in the New Church, Disciplines of Discipleship, the Co-operative Movement, Religious Drama, The World Mission of the Christian Religion, and Christian Social Action, while in addition to the commissions there will be workshop sessions in student religious activities. The program of each Conference will be planned around three main emphases or themes—namely: *The Bible; Reconciliation—The Christian's Method of Action;* and *Christian Churchmanship.*

The Methodist Church is attempting to face its task of challenging college and university students with the ethical demands of the Christian gospel through Christian leadership in campus, church, and community life. The present intellectual climate and the need for trained churchmen makes this new venture in leadership training imperative.

Intercollegiate Radio

The Brown Network, a student owned and operated intramural broadcasting system at Brown University, is in process of expansion into an intercollegiate radio broadcasting system which may cover most of New England.

The project calls for linking Brown, Wesleyan, Dartmouth, and M. I. T. over a leased wire system so that each college can broadcast to the others. It will not only provide entertainment for listeners and experience for radio-minded students but also promote friendly relations between the institutions participating, the sponsors believe.

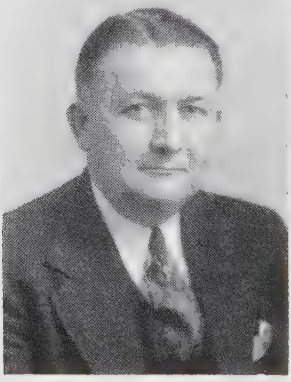
The Brown Network has developed under a board of directors of which George Abraham, '40, is chairman. A faculty advisory board has been co-operating with the network and is assisting in the planning for its expansion.—*Education by Radio.*

"Science and religion working together should create the world of our dreams."—*Arthur Compton.*

Left
DR. W. M. ALEXANDER
Head of the Department

Right
BOYD M. MCKEOWN
Director of Promotion

PERSONNEL
Department of Schools and Colleges



Left—DR. HARVEY C. BROWN, Director, Methodist Student Movement
Right—DR. N. C. MCPHERSON, Director of Ministerial Education and Enlistment for Religious Vocations

Left to right—Miss Nina Smartt, Secretary to Dr. Alexander; Mrs. W. F. Manning, Secretary to Mr. McKeown; Mrs. S. H. Guthrie, Secretary to Dr. Brown; and Mrs. H. T. Stiff, Secretary to Dr. McPherson.

Pastors' Schools: Past, Present and Future

W. M. ALEXANDER

●

1939 and Before

The Pastors' School Movement in the Church is unique. By all odds it has been and gives every promise of continuing to be our most effective agency for short-term ministerial education. In 1939 the fifteen schools enrolled 3,191 persons, mostly pastors. In addition, courses offered distinctly for pastors in other training schools and classes brought the enrolment of pastors in our Church last year to a figure representing more than one-half of their total number. Such a record which has continued through nearly three decades has had a remarkably transforming effect upon the attitudes and effectiveness of our pastors. For this service the Annual Conference Boards of Education and the co-operating General Boards contributed last year about $23,500. The Annual Conference Boards contributed the major part of this sum. Most of the General Board support of course comes from the Department of Schools and Colleges.

The Program for 1940

There follows a list of the 1940 Pastors' Schools, where and when they will be held and the names of the Deans:

School	*Place*	*Date*	*Dean*
Arkansas	Hendrix College, Conway, Ark.	July 1-12.	Dr. C. M. Reves, 1301 Schiller, Little Rock, Ark.
Biloxi (Miss.)	Seashore Campground, Biloxi, Miss.	June 17-22.	Rev. Otto Porter, Vicksburg, Miss.
Georgia	Wesleyan College, Macon, Ga.	June 3-8.	Dr. Lester Rumble, St. Mark's Meth. Church, Atlanta, Ga.
Holston	Emory and Henry College, Emory, Va.	June 17-22.	Dr. R. A. Kilburn, Univ. of Chattanooga, Tenn.
Kentucky Louisville	Kentucky Wesleyan College, Winchester, Ky.	June 10-15.	Dr. M. P. McClure, 520 Chiles Avenue, Harrodsburg, Ky.
Louisiana	Centenary College, Shreveport, La.	June 10-15.	Rev. B. C. Taylor, First Church, Alexandria, La.
Missouri	Central College, Fayette, Mo.	June 10-15.	Rev. John L. Taylor, Sikeston, Mo.
North Alabama	Snead Junior College, Boaz, Ala.	July 8-12.	Rev. V. H. Hawkins, 516 N. 22d St., Birmingham, Ala.
North Carolina	Duke University, Durham, N. C.	June 3-8.	Dr. J. M. Ormond, Durham, N. C.
Oklahoma	Oklahoma City, Okla.	June 24-29.	Dr. A. Norman Evans, McFarlin Memorial Ch., Norman, Okla.

South Carolina	Columbia College, Columbia, S. C.	June 17-28.	Rev. Fritz C. Beach, 644 E. Main St., Spartanburg, S. C.
Tennessee	Cumberland University, Lebanon, Tenn.	June 17-22.	Rev. John F. Baggett, Clarksville, Tenn.
Texas (Dallas)	Southern Methodist University, Dallas, Tex.	June 17-28.	Dr. R. W. Goodloe, Southern Methodist University, Dallas, Tex.
Texas (Georgetown)	Southwestern University, Georgetown, Tex.	June 3-14.	Dr. J. W. Bergin, Southwestern Univ., Georgetown, Tex.

Courses designed chiefly for ministers are being offered in the following Conference-wide Leadership Schools:

School	*Place*	*Date*	*Dean*
Alabama	Montgomery, Ala.	June 24-28.	Dr. Acton Middlebrooks, Shepherd Bldg., Montgomery, Ala.
Memphis	Lambuth College, Jackson, Tenn.	June 10-15.	Rev. J. D. Canaday, Jackson, Tenn.
New Mexico	Sacramento Mountain, New Mexico	June 24-29.	Rev. J. B. Scrimshire, care of Trinity Church, El Paso, Tex.
North Mississippi	Wood Junior College, Mathiston, Miss.	June 3-8.	Rev. Roy Grisham, Grenada, Miss.
Virginia	Randolph-Macon College, Lynchburg, Va.	June 24-29.	Dr. J. Calloway Robertson 314 Methodist Building, Richmond, Va.

The Future

Considerable attention is being given to the Pastors' School program for the united Church. Just what may finally be done in this matter is yet to be determined. From present indications, however, it seems that ministerial education will move in a somewhat more independent path than we in the South are accustomed to follow. This work in the new Church will be under the immediate direction of the Commission on Courses of Study, though it will be carried on in relationship with the Division of Educational Institutions.

In the former Methodist Episcopal Church the nearest approach to what we know as Pastors' Schools are the Summer Schools for Ministerial Training. For the most part these have been held for conference undergraduates. Within recent years, however, it seems that lecture courses for ministers who have finished their undergraduate work have been given in increasing numbers.

In the former Methodist Episcopal Church, South, Pastors' Schools offer few courses for conference undergraduate credit. This undergraduate work is done chiefly in our Correspondence Schools at Southern Methodist University and Emory University. This practice has made the Pastors' School the outstanding agency for courses offered for those who have finished their undergraduate work.

In the Methodist Episcopal

Methodism Carries Christian Message to College Campuses

50,000 Students Reached in Nation-Wide Effort

Believing that each student generation must determine for itself the implications of the teachings of Jesus, an increasing emphasis on serving the religious needs of Methodist students in tax-supported or church-related institutions of learning has marked the educational program of Methodism during the past decade. Each oncoming student generation is served by the Church in an effort to interpret Christianity in terms of student need and experience.

To this work busy pastors, teachers, and other leaders have devoted a large share of their time, working in co-operation with college authorities, the Board of Christian Education, the Youth Crusade Movement, the University Christian Mission, and leaders and administrators of movements which have for their purpose the guidance of youth in the development of Christian character and action.

College missions and student conferences throughout The Methodist Church are reaching some 50,000 or more students during the present college year. Leaders who are serving as guest leaders, inspirational speakers and counselors on religious and vocational problems of students are not only prominent in the field of education and religion, but they represent a wide variety of vocational achievement and reflect in their lives a personal experience of religion that gives point and effectiveness to their work among student youth. Some of them are presented in the thumb-nail sketches which follow:

Rev. A. W. Beasley, pastor, Columbia, Tenn., graduate of Candler School of Theology, Emory University, writer for church school publications.

Dr. John Keith Benton, Dean of the School of Religion, Vanderbilt University, Nashville, Tenn. A.B., Birmingham-Southern College; B.D., Yale University; Ph.D., University of Edinburgh.

Rev. H. D. Bollinger, Secretary of Wesley Foundations and Student Work of the Board of Education, former Methodist Episcopal Church, Chicago, Ill.

Dr. Henry Bullock, Professor of Religion at Millsaps College, Jackson, Miss. Bachelor of Divinity from Emory University and Ph.D. from Yale.

Dr. Harvey C. Brown, Secretary of Methodist Student Movement, former Methodist Episcopal Church, South. A.B. from Birmingham-Southern; B.D., Emory University; and Th.D. from Drew University.

Dr. J. T. Carlyon, Professor of Christian Doctrine, School of Theology, Southern Methodist University, Dallas, Tex. Dr. Carlyon took his higher academic degrees from Boston University, Harvard, and University of Chicago.

Dr. J. Marvin Culbreth, pastor of University Methodist Church, Chapel Hill, N. C., seat of the University of North Carolina. Graduate of Trinity College, now Duke University, and B.D., Vanderbilt University. Formerly associated with Epworth League and Education Boards of Methodist Episcopal Church, South.

Murray S. Dickson, Associate Director of the Wesley Foundation at the University of Texas, Austin, Tex. B.A. and M.A. from S. M. U. A young man whose contacts with youth as counselor and leader have been exceptionally successful.

Harold A. Ehrensperger, Chicago, Ill., widely recognized authority on religious drama, and director of the Division of Plays and Pageants in former Methodist Episcopal Church.

Rev. John L. Ferguson, pastor Belmont Methodist Church, Nashville, Tenn. Former vice-president Scarritt College and former Professor of Religious Education at Millsaps. At one time on the staff of the General Board of Missions, former Methodist Episcopal Church, South.

Rev. E. O. Harbin, Superintendent Recreational and Cultural Activities, Young People's Division, Board of Christian Education, former Methodist Episcopal Church, South. Graduate of Kentucky Presbyterian Theological Seminary; has done graduate work in Chicago Recreation School, Scarritt College, and Columbia University. Author of *Paradology, Phunology,* and other books in field of recreation.

Dr. Bachman G. Hodge, District Superintendent, Nashville District, Tennessee Conference. Graduate Birmingham-Southern; B.D. from Emory University; D.D. degrees from Kentucky-Wesleyan and Birmingham-Southern College.

Dr. D. D. Holt, pastor, Charlottesville, Va. Graduate Duke University and former teacher of Bible and psychology.

Dr. Harold H. Hutson, Professor, Department of Religion, Birmingham-Southern College, Birmingham, Ala. A.B., Wofford College; B.D., Duke University; Ph.D., University of Chicago.

Dr. Umphrey Lee, President, Southern Methodist University, Dallas, Tex. Author of a number of books. Graduate of S. M. U.; Ph.D. from Columbia University, and B.D. from Union Theological Seminary.

Dr. Nat G. Long, pastor, Glenn Memorial, Emory University, Ga. Holds degrees from Emory and from Edinburgh. Former Secretary of Life Service Department, Board of Education, Methodist Episcopal Church, South.

Dr. N. C. McPherson, pastor, Peachtree Road Methodist Church, Atlanta, Ga. For three years prior to November, 1939, Director of the Division of Ministerial Education and Enlistment for Religious Vocations, Board of Christian Education, former Methodist Episcopal Church, South. Came to that post from a professorship at Southern Methodist University. He is a graduate of Garrett Theological Seminary and holds the Ph.D. degree from Northwestern University.

Dr. J. Earl Moreland, President, Randolph-Macon College for Men, Ashland, Va. Former missionary to Brazil, where he was President of Porto Alegre College. B.A. and M.A. graduate of Southern Methodist University and has done

further graduate study in several other institutions. Several years Vice-President of Scarritt College.

Rev. Walter Munday, pastor, St. Paul's Methodist Church, Louisville, Ky. Exceptionally popular with young people and in demand as speaker and counselor at young people's assemblies and at church-wide youth gatherings.

Rev. Kenneth Pope, pastor, St. Paul's Methodist Church, Springfield, Mo. Graduate of Southern Methodist University and of Yale. Well known throughout Methodism of the South as a youth speaker and student pastor.

Dr. Paul W. Quillian, pastor, First Methodist Church, Houston, Tex. Graduate of Emory University; B.D. degree, Southern Methodist University; graduate work in University of Chicago, Columbia University, and Union Theological Seminary. One of the best-known ministers in the Church.

Dr. Paul W. Root, member of the theological faculty of Southern Methodist University. Holds B.D. and Ph.D. degree from Duke University.

Rev. John W. Rustin, pastor, Mount Vernon Place Methodist Church, Washington, D. C. Holds graduate degrees from Emory University, Columbia University, and Union Theological Seminary. A ready speaker and writer. Contributes to various religious periodicals.

Dr. W. B. Selah, pastor, St. John's Methodist Church, Memphis, Tenn. A Missourian, he was graduated from Central College, later from Yale University Divinity School. He is active in all forms of social work, particularly in the temperance cause.

Dr. L. F. Sensabaugh, a layman; native of Tennessee, but moved to Texas at an early age, and received his higher Education in that State. He is Director of Religious Education at Southern Methodist University.

Dr. M. L. Smith, President of Millsaps College, Jackson, Miss,; former Dean of Men at Birmingham-Southern. He has his Ph.D. degree from the University of Chicago, and has had wide experience in student work, including some time spent in educational work in China.

Dr. W. A. Smart, Professor of Biblical Theology at Emory University. A graduate of Vanderbilt University and of Union Theological Seminary. Widely known as author and speaker and for work in youth relationships.

Dr. Marshall Steel, pastor, Highland Park Methodist Church, Dallas, Tex. Graduate of Hendrix College and of Union Theological Seminary.

Dr. James W. Workman. The son of a college president, himself a former college president, and having spent his entire ministerial life in college centers, Dr. Workman's experience with campus life and student problems have made him a valuable aide in the field of student leadership. He is a graduate of Yale University.

Rev. Paul Worley, Executive Director of the Youth Crusade. He is a Mississippian by birth and a member of the Holston Conference. His college and seminary work was done at Emory and Henry College and at Emory University.

Newsy Odds and Ends

MAUD M. TURPIN

Through their departments of religion Methodist colleges are rendering a helpful service to their students. Total appropriations of $5,000 to $15,000 per year from the General Board of Christian Education are helping to make this work possible.

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The Board of Christian Education through its Division of Student Work supervises twenty-seven full-time student directors of religion and fifty-three pastor directors in eighty college centers. The General and Conference Boards of Christian Education, with the co-operation of the campuses concerned, finance this work at an annual cost of approximately $60,000.

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For the past three years college missions on seventy-five college campuses in the southern states have reached an estimated fifty thousand students per year.

* * *

The Methodist Youth Crusade, now in its second year, is co-operating with the Methodist Advance and has staged Youth Rallies in eighty-two cities across the country. The rallies have drawn an average youth attendance of more than 1,000 each, including large numbers of college students.

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Bishop John C . Broomfield opened the drive for Greater Central (Fayette, Mo.) in a Central College loyalty appeal from Jefferson City, Mo., in December.

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The Christian Service Club of Morris-Harvey College (Charleston, W. Va.) will be host to the Student Volunteer Movement of western Pennsylvania and West Virginia at its approaching semi-annual meeting in April.

* * *

Rev. Cecil R. Matthews, Wesley Foundation Director at Texas Tech (Lubbock, Tex.), reports 1,350 Methodist students in that institution whose religious welfare is a responsibility of The Methodist Church.

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Sponsored by the Wesley Foundation at the University of Texas (Austin), a loan fund, established two years ago for the purpose of giving small financial help in emergencies, has made forty-four loans to students.

* * *

The Methodist Student is the name of a new publication issued by the Texas Methodist Student Movement. The first issue, off the press February 18, contains live news concerning the cultural and religious activities of Methodist students on Texas campuses.

* * *

Sponsored by its Student Council of Religious Activities, popularly known as the S. C. R. A., Southern Methodist University (Dallas, Tex.) has launched a new project in the realm of inter-faith relations. Student deputations, each consisting of a Catholic, a Jew, and a Protestant, are visiting congregations of various denominations in co-operation with local young people's meetings. Discussions, forums, and programs on brotherhood and race relations have characterized the movement.

Dr. J. A. Gamewell, for 64 years professor of Latin in Wofford College, was recently the subject of an editorial in the *New York Times*.

* * *

Talent, leadership, and beauty were among the points considered in the recent election of sixteen "superlatives" at Wesleyan College (Macon, Ga.).

* * *

"Education can do much, but religion can do more, to bring about a will to peace." So declared Mrs. Franklin D. Roosevelt in an address before the Atlantic Coast States Institute of Human Relations held under the auspices of the National Conference of Christians and Jews.

* * *

Phi Beta Kappa members in the Piedmont section took notice recently of the nomination of Wofford College (Spartanburg, S. C.) to membership in the nationally famous Phi Beta Kappa scholastic society. A banquet at the Cleveland Hotel celebrated the honor thus accorded to Wofford. President H. N. Snyder responded to various speeches lauding the achievements of Wofford.

Sponsored by the Chair of Democracy, Dr. Willard L. Sperry, Dean of the Divinity School of Harvard University, delivered a series of lectures at Florida Southern College March 14-19.

Dr. Sperry, former Dean of the National Council on Religion in Higher Education and lecturer at Oxford University in England, spoke on the general theme of the religious aspects of democracy.

Sir Wilfred Grenfell, founder of the Grenfell Mission in Labrador, spoke at Florida Southern College March 9, 10, in connection with the 1940 Founder's Week celebrations.

President C. P. McClelland, of MacMurray College, Jacksonville, Ill., was surprised on his birthday recently by a special edition of *The Greetings* (the student newspaper) in which was told the story of his life, with special emphasis upon his achievements as President of the College within the past fourteen years.

* * *

Seven seniors of Emory University, Atlanta, Ga., are this year wearing on lapels the coveted black triangle of the order of DVS, indicating they have been deemed worthy of the honor on account of "service to Emory." Like their 266 predecessors in the past 40 years, they were initiated in a three-day period of silence.

* * *

Believed to be the first tax-supported institution of learning to make such provision, Alabama State College for Women, Montevallo, Ala., has provided a "religious minorities room," where students belonging to less numerous sects may hold worship services. Among the groups said to have signified their intention of using the room are Jews, Latter Day Saints, Roman Catholics, and Lutherans; these faiths, it is said, having no churches within 45 miles distance from the college.

* * *

"Personalized designing" has proved a useful hobby for Kay Atkins, Morris Harvey student, Charleston, W. Va., whose flair for costume designing has brought her financial assistance in pursuing her college career as well as gained her the reputation of being a very "smart" dresser.

* * *

Duke University (Durham, N. C.) will be the scene of a Rural Church Institute, June 3-8.

Collections which are received in the observance of Race Relations Day are used to help Negro schools with the paying of teachers' salaries or are used for scholarship aid with special reference to students who are doing social or religious work and to make possible progress in helpful community contacts which are not provided for in the regular budgets.

* * *

Church certain Correspondence courses have been offered on a high level for those desiring to take them.

In the light of all the facts it seems to be desirable to continue the following procedure until such adjustments as may be needed can be worked out:

1. Our present Correspondence Schools for conference undergraduates.
2. The Summer Schools for Ministerial Training carried on chiefly for the conference undergraduates.
3. The Pastors' Schools as we know them.
4. Certain Correspondence Courses such as have been ably carried on by the Methodist Episcopal Church.

William Lyon Phelps, professor at Yale University, has stated: "Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. I thoroughly believe in a university education both for men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible."

Randolph-Macon Third in Nation with "Who's Who" Listing

Randolph-Macon College ranks third in the nation in the percentage of its living alumni whose names appear in the 1938 edition of *Who's Who in America,* according to a recent study by Prof. Beverly W. Kunkle, of Lafayette College, and President D. B. Prentice, of the Rose Polytechnic Institute.

The results of the study, published in last November's issue of *School and Society,* show that the leading colleges in order of their rating are Harvard University, Amherst, Randolph - Macon, Hampden - Sydney and Yale University.

The statistics show that Randolph-Macon and Hampden-Sydney, Virginia, sister colleges, are the only two southern schools listed in the first ten.

The study was made as a means of rating the nation's colleges and universities in "intellectual leadership," the author saying that no better criterion of intellectual leadership could be found than the percentage of alumni appearing in *Who's Who in America.*

The qualifications for inclusion in *Who's Who in America* are set forth in the opening pages of the volume. Those eligible fall into two classes: (1) those who are selected on account of special prominence in creditable lines of effort, and (2) those who are arbitrarily included on account of their official positions. —*Exchange.*

Far too often our choice of a college president is dictated by the necessity of engaging a financial wizard rather than filling the pathetic need of a radiant and magnetic Christian personality.—*Bishop Paul B. Kern, Atlanta Addresses.*

Preserving the Best in America

In the belief that every institution committed to the propagation of the Christian faith should redouble its efforts in the terrifying days through which the world appears scheduled to pass in the year 1940, the American Bible Society, following a successful test in 1939, offers for the second year, to be used as a Lenten observance, its "Read the Bible" seals.

Under the caption "A Positive Answer to the World's Despair" the seals this year are printed in red, white, and blue, and bear the legend, against the background of an open Bible, "The Truth That Makes Men Free." The principal concern of the Socity, which was instituted in 1816 and has grown up with the nation, is that America shall not forget that it was from the Bible that her founding fathers derived those principles of justice, mercy, and freedom which have preserved her ideals and made her great. Those ideals are in jeopardy today. Many forces would weaken them, at the very time when they should be strengthened. The day is coming when the United States will be called upon to help bind up the wounds of shattered nations. In that day Americans must be sure of their democratic convictions, and this they cannot do without a knowledge of the Book which is the nation's cornerstone.

* * *

A Financial Trend (?)

The finances of approximately 330 colleges and universities fared better in 1938-39 than the preceding year, according to a report announced by the U. S. Office of Education.

Collections from students for educational purposes show an increase of nearly 8 per cent more in 1938-39 than in 1937-38; also national, state, and local governments increased their contributions nearly 1 per cent. Private benefactions for current purposes increased 9 per cent, while the revenues from sales and services of related activities increased 24 per cent. Income from endowment funds, however, dropped off 3 per cent.

The report, issued as Circular No. 182, entitled *College Income and Expenditures, 1938-39, Preliminary Sampling Report,* is available at the Office of Education. — *Supreme Council Thirty-third Degree Bulletin.*

* * *

A College Catalogue on the Liquor Issue

Prospective students of Illinois State Normal University learn from the catalogue that the institution "does not hesitate to express itself on the matter of admitting or continuing students who are using intoxicating liquors." The statement is made: "Since ability to consume intoxicating beverages, regardless of nature or quantity, is not a part of a teacher-training program, and since employers of teachers, regardless of their personal attitude toward the liquor question, will not employ or continue in service teachers who use such intoxicants, Illinois State Normal University very emphatically states that the use of intoxicants on or off the campus will not be permitted and the deviation from this regulation calls for severance of connections with the school. Because the institution feels justified in the interests of its reputation and that of its students and graduates in having such a regulation, it is hoped that persons who cannot live within both the letter and spirit of this procedure will not apply for admission to the university."—*Religious Telescope.*

Report No. 1 of Board of Christian Education of Little Rock Conference

We recognize Hendrix College as one of the greatest assets of The Methodist Church in Arkansas. We note with satisfaction that the character and ability of its faculty, its high academic standards, and the quality of its work are recognized generally in educational circles throughout the land. We are pleased with the increased enrolment this year—417 students at the opening of the first semester, as against 378 for the preceding year. We regret that for lack of dormitory space some students were turned away.

We point out that since the financial requirements for the maintenance and operation of an A-grade college are much greater today than a few years ago, Hendrix College needs more funds. The institution's endowment should be doubled or trebled in the near future, and substantial sums are needed for new buildings on the campus.

We commend the "living endowment" plan now being promoted by representatives of the college. Through this plan many alumni and friends can make regular yearly pledges to the school's budget just as they make pledges to their churches and other institutions.

We repeat our recommendation of one year ago that the stronger churches in the Conference include appropriations to Hendrix College in their budgets. (Italics ours.—Ed.) We are gratified to know that two churches adopted this plan during the year just closing. Together they gave to Hendrix College $340, the equivalent of the income on $8,000 of endowment.

Students Ask for Chapel Services

Some weeks ago an editorial appeared in these columns commenting on figures of church preferences on the part of the young people in 1,171 educational institutions, from which Dr. Gould Wickey, secretary of the Council of Church Boards of Education, drew the conclusion that "the youth of today are seeking God."

Recently in Temple University an incident occurred which gives further emphasis to Dr. Wickey's conclusion. A group of undergraduates at the university, on their own initiative, asked for a weekly chapel service. This request the administration was glad to grant, and at the first religious service, declared to be "the first of its kind in the history of the university," some two hundred undergraduates were in attendance. The interest was so great, it is stated, that the university has decided to have a similar service each week during the school term. Commenting on the incident, the *Evening Public Ledger,* of Philadelphia, says editorially:

"Most colleges and universities have some form of chapel service, either voluntary or compulsory, but a request for such religious observance coming from the students themselves is highly unusual. Especially when the average college student is generally considered cynical toward religion. Whether the action is the beginning of an undergraduate return to God—a kind of moral rearmament—only time will tell. At any rate, the new chapel service should supply a brief sanctuary once a week for the students; a sort of oasis of peace and quiet in a dizzy collegiate world."—*Christian Observer.*

Exhibit of Work with Students

"We believe that the most astonishing thing about the colleges in America is their growth, that their most unconscious change is their gradual secularization, and that this need not matter fundamentally if the Church will do its part in every academic community." These ideas and the facts to support them are dramatically expressed in an exhibit prepared by the Church Society for College Work of the Protestant Episcopal Church, at the Cathedral of St. John the Divine, New York. More than fifty wall-size panels, dioramas, and most ingenious electrical and mechanical displays present the scope and challenge of student work.

The exhibit was originally prepared for the General Convention of the Protestant Episcopal Church in 1937, and has been used almost continuously since that time under various auspices for Episcopal, Lutheran, and Presbyterian groups.

The 1,275,000 college students of America, the work being done by the churches for them, the problems which they face, their attitudes and experiences, are presented with sympathy and accuracy. The observer stops before one panel which asks him for the moment to pretend he is an entering freshman. He goes down a line of full-sized figures. As he shakes the hand of each, a greeting is flashed. The first says, "I'm taking subscriptions for the college newspaper"; another, "I am your freshman adviser. If there is anything I can do, let me know." The last, "Won't you come to our fraternity for lunch?" "But," the observer is asked, "where is the Church on the student's first day or even first month at college? Is our business as important as the tailor's?"

The exhibit is recommended both as an excellent statement of the philosophy of church work with students, and as an example of clarity and fine restraint in graphic presentation. The University Christian Mission is indebted to it in the interpretation of its objectives.

Photographs of the exhibit have been printed in a large booklet, *Ideas Make History,* which may be obtained for fifty cents from the Church Society for College Work, 3805 Locust Street, Philadelphia, Pa.—*Federal Council Bulletin.*

The College Christian Mission

No undertaking of the Church in recent years merits the support of all church-related campuses and Wesley Foundations more than the Campus Christian Mission which has become a part of the Youth Crusade program launched at the Birmingham General Conference.

Last year seventy-five campuses were visited by thirty special speakers and staff representatives. We are now in the midst of scheduling similar campus visits for this year, February, March, and April being the months designated for this special emphasis.

The Church is saying to students and Christian leaders that it has a message which is true and dynamic enough to command their assent, compelling enough to enlist their loyalty, and interesting enough to stimulate to a sustained Christian action program.

We are witnessing today the strange paradox of a rapidly increasing college attendance with a decreasing confidence in real college education.—*Prof. N. E. Beyers*—"Is the American College Still Needed?"—*School and Society,* December 1, 1938.

Winthrop Wesley Foundation Follows Its Alumnae

The Wesley Foundation at Winthrop College feels that it is highly important to keep in touch with the students as they take up their positions in the business and professional world.

A student is, therefore, elected to the Council of the Wesley Foundation, whose job it is to keep in close contacts with all alumnae. Her files are accurately compiled with home and working address, former activities participated in, and record of payments to the program on the campus.

In addition to the letter the Director of the Wesley Foundation writes personally to these girls, the Alumnae Secretary sends at least three communications to them from the Foundation. Of the three communications at least two carry a copy of the *Cornerstone,* the monthly publication which usually carries items, articles, and other news especially interesting to the alumnae. One of the publications each year is a special alumnae edition.

The Alumnae Secretary also writes a joint letter with the Director to all pastors in the communities where the students have taken positions. In this letter the pastor is asked to help the student to find her place in the church life.

Another feature of interest is that the alumnae feel that they want to contribute to the support of the Wesley Foundation, so a pledge card is also sent to all alumnae each year. Many very interesting letters have come to the Director from the girls who have gone out from the campus asking that letters continue to come to them telling of the Wesley Foundation work and containing other items of interest.

The Great Teacher

Recently Glenn Frank gave these nine marks of a great teacher which may be helpful to remember. They are as follows:

1. The great teacher never stops studying his subject.
2. The great teacher establishes a personal as well as professional relation with his students.
3. Whatever the great teacher may be teaching, it is for him a window through which he looks out upon the whole universe.
4. The merchandising of information will never seem to the great teacher his main purpose.
5. The great teacher will not think he has failed if one of his students fails, but only if the student has not wanted to succeed.
6. The great teacher will not think it beneath his dignity to pay attention to the art of presentation.
7. The great teacher will be inspiring without sacrificing routine teaching.
8. The great teacher will be inspiring without sacrificing a rigid realism of fact and idea.
9. The great teacher has a gracious spirit and a tonic gaiety of mind.

Enrollment in junior colleges in the United States has doubled in the last seven years, according to the 1940 Junior College Directory, just issued by the American Association of Junior Colleges.

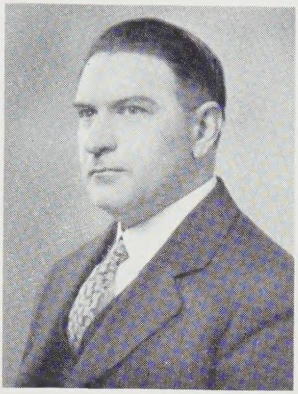
Enrollment has increased from 155,588 to 196,510 in the last year. This 40,922 increase, which is 26.3 per cent, is the greatest ever reported, according to Walter C. Eells, Secretary of the Association. There are now 575 junior colleges, as compared with 556 reported a year ago.

California leads the nation, with sixty-four junior colleges, enrolling 73,669 students.

Our Christian Colleges

Are Best Known by Their Fruits

A regular feature honoring representative young alumni and alumnae of Methodist colleges. Nominations are invited from our colleges and from any friend of Christian education



Presenting

REV. COLA NELSON JOLLEY

Lambuth College, 1927

Home Address, Paris, Tennessee

An ardent desire to use his life more effectively led Cola Nelson Jolley to quit teaching, after serving ten years as a public school teacher and junior high school principal, and to begin preparation for the ministry. He enrolled in Lambuth College at the beginning of its first session in 1924 and soon thereafter entered the Memphis Conference on trial. In view of his responsibilities as the father of five small children, this required unusual faith and consecration.

Mr. Jolley was born at Wingo, Ky. As a child of eleven he moved to Martin, Tenn., where he attended the public school and McFerrin Training School.

While a student at Lambuth he was editor of the student newspaper and of the first yearbook of the college. Although he was then serving as pastor of a circuit, he found time to play baseball and win his letter and to serve as president of his class.

Receiving his A.B. degree from Lambuth in 1927, Mr. Jolley began graduate study at Scarritt College and in the School of Religion of Vanderbilt University.

As a pastor he has served in seven appointments. During 1928-1930 he was Conference Sunday School Superintendent. In 1938 he left the pastorate of Calvary Church, Memphis, to assume the duties of Superintendent of the Paris District. He was reappointed to this work in 1939.

For the past seven years Mr. Jolley has been a trustee of his *Alma Mater* and is now secretary of the board. For six years he served as Dean of the Young People's Assembly of the Conference. In 1934 he was a delegate to the General Conference of the Methodist Episcopal Church, South. In May he will be a delegate to the Southeastern Jurisdictional Conference at Asheville.

In recent years a son of Mr. Jolley's has taken his pre-dental training at Lambuth, and a daughter is a student there at the present time.